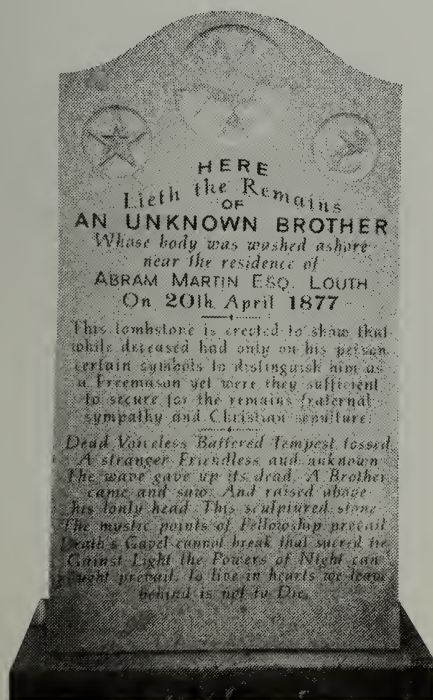


Instituted: September 21, 1977

Constituted: September 23, 1978

PROCEEDINGS

Vol. 19, 1996



Replacement Monument of "An Unknown Brother"
Jordan Station, Ontario



Instituted: September 21, 1977

Constituted: September 23, 1978

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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of
The Heritage Lodge No. 730 G.R.C.

Please note that all papers presented to the Lodge will be printed in full in The Heritage Lodge Proceedings in November each year.

*The oral presentation at our meetings
will be restricted to 20 minutes.*

*Due to the distance many of our members travel to attend
it is only right that they be enabled to proceed home at a
reasonable hour after enjoying the fellowship of their Lodge.*



R.W.Bro. LARRY J. HOSTINE, W.M.

May I take this opportunity to express my appreciation to the Members of The Heritage Lodge No. 730 for electing me as the Worshipful Master and supporting the Lodge during the past year. The Officers and Committee Members who have performed their duties without question deserve heartfelt thanks.

A *very special* thank-you must go to our Secretary, V.W.Bro. Sam Forsythe, for his generous help in the myriad matters that come before the Lodge and the excellent preparation of our Summons for each meeting. His assistance in stepping in and chairing the Annual Banquet after the unfortunate demise of R.W.Bro. Ted Burton ensured the success that it was and, I am sure, was appreciated by all.

The Annual Banquet was enjoyed by 225, who were treated to an excellent paper on Heraldry by Mr. Charles Maier, Athabaska Herald.

On a disappointing note, the March meeting which was scheduled to be hosted by St. David's Lodge No. 302 in St. Thomas was cancelled due to a very bad winter storm that covered most of Ontario. The paper, "Dr. Charles Duncombe, His Life and Times" which was to be given will be presented at our Annual Banquet in 1997.

On May 12th, 1996, some 80 members of The Heritage Lodge gathered at Jordan Station to dedicate a new replacement gravestone monument to "An Unknown Brother". This ceremony culminated over 18 months of planning by W.Bro. Robert J.L. Butler (a Charter Member of The Heritage Lodge) and the various associations and Lodges of Niagara District "A". He was supported by R.W.Bro. James E. James, P.D.D.G.M. and an active committee of W.Bro. Glenn Dean, W.Bro. John Furedi, W.Bro. Norman Horne, R.W.Bro. E. Warren Lay, R.W.Bro. Thomas E. Lewis, V.W.Bro. Robert Macara and W.Bro. Peter Edmonds -- with R.W.Bro. Edmund Ralph and R.W. Bro. Albert Barker as The Heritage Lodge liaison members.

For our May meeting we travelled to Leamington, Ontario, to be hosted by Leamington Lodge No. 290. There a paper was delivered by our own Junior Warden, W.Bro. Gordon L. Finbow, titled "The Role of the Masonic Lodge in the Life of Small Communities in Ontario in the 1860's". Several members of the Erie District spoke on the influence Masonry had in their area in the 1860's.

Our September meeting was the election of officers for 1997 when we received a lengthy, but interesting, paper on Irish Masonry, by R.W.Bro. John Storey, The Heritage Lodge Librarian.

During the year The Heritage Lodge was saddened by deaths of two of our Officers in the persons of R.W.Bro. Ted Burton and R.W.Bro. Mike Brellisford, our Junior Deacon and Junior Steward, respectively. Memoriums to our Brethren may be found on Pages 317 to 320 of these Proceedings. *Their memories we cherish.*

This, briefly, represents an account of my stewardship of The Heritage Lodge No. 730 during 1996. I trust it will meet with your approval.

Once again I would like to thank all the Members of this Lodge, and the Lodges that hosted The Heritage Lodge, for their support, dedication and hospitality. Finally, I pledge my support to our next Worshipful Master and The Heritage Lodge.

Sincerely and fraternally,
Larry J. Hostine, W.M.

UNDERSTANDING SYMBOLISM

by CHARLES MAIER, M.A.
Athabaska Herald, Rideau Hall, Ottawa

The Heritage Lodge Annual Banquet
Scarborough Masonic Temple
January 30, 1996

Right Worshipful Brother Larry Hostine and members of The Heritage Lodge No. 730. First let me thank Right Worshipful Brother Robert Throop for that kind introduction. I believe I have been very fortunate to have been given the opportunity to work in the office of our Governor General, and play a role in moulding the symbols which help to define us as a nation.

I want to say how much I appreciate your invitation to speak to you this evening. It is good to have a chance to share with you some of my thoughts on the subject of symbolism that have slowly crystallized for me over the years that I have worked as a herald. But I also confess to feeling somewhat anxious about presenting these ideas to a group such as yourselves, who I look to as operating within a framework of ritual and symbolism that has been refined by centuries of usage, and which for each of you in an individual sense has been honed by years of practice, and applied through the offering of countless hours of charitable work.

The more I work in the field of symbolism, the more I am struck by the extent to which we human beings are creatures that operate almost entirely within frameworks of symbols. Even the gratification of our most basic bodily needs can become something that can operate at the highest symbolic level. All of us could have satisfied our need for food by staying home tonight, going to the fridge, pulling out a TV dinner, plopping it in the microwave and consuming it as a purely utilitarian act. However, we have chosen not to do this tonight. In our case we have perhaps elected to make a more sophisticated symbolical statement than most by virtue of where we have chosen to eat, with whom we are eating, how we have dressed, and even what we are eating. How we have chosen to consume this dinner tells us much about how we regard ourselves, how others regard us, and what values are important to us.

I see this aspect of our meal tonight as a true symbol. On the surface we are merely satisfying our appetite for food, but at another level, we are telling ourselves, and anyone who shares an understanding of the forms we are using, that we care about one another, we care about the history of masonry, and the important work that work Masonry has done over the centuries. Our meal together has been thoughtfully organized, and tastefully presented without being ostentatious; qualities that I believe are shared by the best symbols.

Food sustains us physically, but how we choose to consume it also sustains us, socially, emotionally and spiritually. Christ himself reminded us that man shall not live by bread alone, and, of course, the central element in Christian liturgy consists of a symbolic meal. You see how quickly we humans move from the physical to the metaphysical through our use of symbols and ceremonial.

In his pioneering work, the famous Swiss analytical psychologist, Carl Jung, gave much thought to these issues and the sense in which symbols worked not only to define our individual psyche but our common humanity as well. Jung compared the world of symbol, or archetype as he preferred to refer to it, to the topography of a mythical volcanic landscape. Boiling away deep inside the earth he saw the seething molten lava which was common to all humanity. But as one moved closer to the surface of the earth, and ultimately moved up towards the peak of each volcanic mountain, he visualized the layering of a wide variety of distinct geological strata supporting each mountain peak. These strata he related to the archetypes which formed the distinct consciousness of each individual. At the lower level or base of the mountain lay strata or archetypes that were quite broadly understood, but the higher up one moved, the more distinct were the shared concepts, as each of us takes on our individual qualities. The lower strata he associated with the symbols and conventions common to a continent or a nationality. Higher up are those of region, community, clan and family. Yet at the pinnacle of the volcano he visualized the essential quality of life boiling out like lava from a core linking each individual to the great lava sea that seethed at the centre of all human experience, binding us through mutual interdependence.

I find Jung's concept a most striking and challenging metaphor, as I believe that he is reminding us that the essence of our existence goes beyond symbols, connecting with an indefinable, spiritual force that all of us share. However, it does not take much imagination to picture how boring the earth would be today if volcanic activity never amounted to anything more than a few holes scattered around the globe out of which

had splashed the odd dribble of undirected lava from time to time. The various strata made up of nationality, language, religion, and family, all give us layers of symbols and levels of understanding that can contain and direct the stream of life within us and contain the boiling lava within a column that can give form and meaning to life, and take us to new heights as we develop a base of symbols and concepts that we are fortunate enough to hold in common and share with others. It is symbols that give us the ability to express the vitality we possess.

In my work as a herald, I find it a continual struggle to seek ways in which I can develop symbols that get as close to that volcanic core as possible, and which can represent the individuality of the recipient, and still be understood by as wide a cross-section of humanity using as few cultural filters as possible.

In doing this I am particularly fortunate, because the medium in which I work predates widespread literacy, and was meant to be immediately understood by all levels of society, and most European and some Middle Eastern nationalities.

European heraldry is understood to trace its origins to the medieval field of battle where knights encased in armour needed to decorate their shields and surcoats with distinctive symbols in order to tell friend from foe in the heat of conflict. The resulting coats of arms were granted as an honour by the sovereign as a way of providing recognition to those who merited this distinction in either military or civil life. Like most forms of property in the middle ages, a coat of arms descended according to the principle of primogeniture to successive generations. Municipal corporations, religious and educational institutions also embraced heraldry as a kind of symbolic shorthand for expressing what we would today call their visual identity.

I believe that much of the fascination of heraldry stems from the fact that it was born in the crucible of the middle ages, a period that saw the flowering of the philosophical insights of the ecclesiastical scholars who weighed and debated the precise nature of the relationship between the physical symbol and ultimate reality.

The notion that we require symbols to identify families and other phenomena takes us back down through the strata of civilization very close to the molten lava at the foundation of our humanity. The use of graphic elements to honour and lend identity, cohesion and pride to particular genetic lines is a near universal practice. Most Canadians are familiar with the magnificent totem figures of our West Coast native people. Each of the twelve tribes of Israel had their symbol. The Japanese Samurai families also employed a complex system of stylized

graphic motifs known as Mons that are similar in many respects to European heraldry, and the striped and checked garments worn by various lines of Celts warriors was noted by the ancient Romans.

Yet, as we work our way up the various mountainsides that constitutes the ranges of symbols and metaphors that we use daily to communicate our needs, hopes and dreams, we inevitably find that these root us to our communities and the activities, ceremonies and traditions that have been passed down to us, and which have become meaningful to us in our experience of life.

Carl Jung lived through two World Wars and was all too familiar with the horrific atrocities that could be committed and often 'excused' in the name of race, language, or the time honoured symbols of various nationalisms, and he drew an important distinction between emblems and symbols. An emblem he saw as something which represented a known fact. He contrasted this with a true symbol, which he believed was the best expression obtainable in a particular time for something that is essentially unknown. A true symbol he maintained, can never be fully understood. There is always something of the spiritual about a true symbol. It derives from that central core of shared human experience which Jung associated with the molten lava, he saw running through the heart of the earth, revealing itself in all of our lives.

I believe Canada's national symbols fall by and large within this definition, and I would like to share with you some very personal observations of my own on just two of these which have been very effective tools in the past in giving identity to our country and her citizens, and I refer to the monarchy and the maple leaf.

First regarding the monarchy, my experience has been that we are dealing with an ancient, international, and very deep rooted symbol and institution. I have visited and worked in many Commonwealth countries, and to me it has seemed that the notion of the monarchy has been interpreted to mean something rather different in each place, depending on the particular social, political and historical forces that have defined the national psyche of each country. My experiences in Belize and Gibraltar come to mind, as well as Jamaica and the tiny Turks and Caicos Islands in the Caribbean. I have also spent considerable time in Britain and Australia.

In some of these places the Crown has come to symbolize a kind of big brother ally against a hostile, sometimes Spanish speaking, Goliath on the doorstep. In other places the monarchy may be vaguely associated with a traditional planter class, but also with the abolition of slavery and a commitment to the rule of law and the freedom of the

individual. In other places it is associated with an outdated class system, or with a system of transporting convicts, or with a dominant international role for Britain which it has been impossible to maintain given changes in international conditions.

And then there is the Royal Family itself besieged by a by a small army of journalists and photographers recording their every move, along with all that entails.

However, I believe Canada's relationship with the monarchy has been a relatively healthy one, and that we have much to contribute to the evolving role that the Royal Family will play in the national affairs of this and other countries, and again I believe much of this can be traced back through our history.

In many ways the place of the monarchy in our national life was determined by the first major influx of settlers who were strongly committed to this institution, and of course I refer to the United Empire Loyalists. These were not in most cases overbearing English aristocrats, longing for home, nor were they convicted criminals nursing a grudge against authority. Rather they were displaced, often very egalitarian Americans. In spite of any negative opinions they might have held of British diplomacy, taxation policy or trading practices, they were strongly of the opinion that the concept of monarchy, along with the continuity, the rule of law and of parliamentary institutions that went with it, was a better way to organize a state than what they had experienced at the hands of the mobs that in many cases had taken control of their former communities. For them the person of the monarch was incidental. In fact the King was certifiably insane at the time that some of them arrived in this country. This, however did not detract from the validity of the monarchy as an institution that could help create a better society in this part of the continent, a dream that has never been lost.

This wonderful tradition has helped us to build national institutions that draw on the best that the concept of monarchy can lend to our national life. The development of the office of the Governor General, of our Lieutenant-Governors, of a national honours system and our national flag, have flowed from this and have contributed to the notion of a Canadian monarchy lending stability and dignity to the ceremonial life of the country.

Which brings us to the maple leaf, that beautiful symbol par excellence that is so clearly rooted in the nature of Canada both in a physical and a metaphorical sense.

People often ask me why there are three maple leaves that appear

on the Canadian, Ontario and Quebec Coats of Arms. I have heard a number of explanations for this. Some say there is one for the English, one for the French, and another for the rest of us. Some say the third one is for the Native People. It has been suggested that in the middle ages things like leaves were arranged in groups of three for the Father, Son and Holy Ghost. I would be glad to accept all or none of the above explanations. To me, I find three leaves aesthetically pleasing, and if these leaves are more pleasing to any of you because of some underlying reason, all the better. But remember that a true symbol can never be fully understood. It must remain flexible and capable of having new levels of meaning and relevance entrusted to it as it is passed on to future generations. Much of the strength of our national symbols has been their long association with our evolution as a peaceable, tolerant, law abiding society, along with our outstanding international record of assisting other nations and peoples in need.

One of the things that I understand about the symbolic life that you undertake as Masons is that you seek to provide a ritual framework that is capable of bringing together people from all religions, walks of life and social classes, and that through the symbols and ritual of Masonry you endeavour to point the way towards the eternal mystery that lies at the core the human spirit.

I know also from the many good works for which you are so justly famous that Masonry seeks to harness the great energies that its ritual and symbolism are capable of generating, to improve the lives of those less fortunate. Many would say that the value of a symbol must be judged by the results that flow from the concepts for which it stands.

I know this Heritage Lodge has done much to chronicle the many accomplishments of Masonry, and its long history of promoting understanding, brotherhood and mutual assistance. I commend you for this, and I wish you every success as you record and perpetuate the rich symbolism and humanitarian record of the proud craft to which you belong.

THE ROLE OF THE MASONIC LODGE in the Life of Small Communities in Ontario in the 1860's

by W.Bro. Gordon L. Finbow
Leamington Masonic Temple
Leamington, Ontario
May 11, 1996

*The restored lodge room at Black Creek Pioneer Village, Toronto, Ontario,
has often been described as a window into Masonry.*

*This paper is dedicated to the Masonic interpreters at Black Creek Pioneer
Village, who open the curtains to enable the light to shine through.*

TO MEMORY

*We dare not ask when life will leave us;
Instinctively we hold our breath.
Though passing hours like tyrants grieve us,
Still would we shun the pains of death.
But rising from the grave of bygone years,
A spirit comes to pacify our fears;
'Tis Memory, and in her light man hears Naught
but the music of the Past.*

Charles Mair, Perth, Aug. 1, 1868^{39 p9}

The research for this paper was conducted primarily in Simcoe, Perth and Markham. These were small communities in the 1860's, and had active lodges and newspapers then. I am indebted to Norfolk Lodge No. 10, Simcoe, True Briton's Lodge No. 14, Perth, and Markham Union Lodge No. 87, Markham, for permission to use their records and for the assistance I received from their members. In order to better understand the activities of the 1860's, it proved necessary to look at earlier and later historical, economic, political and sociological information.

This paper will present the following:

1. Social, demographical and economic conditions leading up to and into the 1860's.
2. The state of Freemasonry in Canada entering the 1860's.
3. The external pressures on Canada entering and during the 1860's.
4. Local lodges and their activities in the 1860's.

5. Examples of involved more brethren and their activities.
6. Conclusion and some views for reflection.

SOCIAL AND ECONOMIC BACKGROUND

Upper Canada, later to become Canada West and then Ontario, was from the earliest days of settlement to the end of the 1860's marked by constant change. The local life of the towns of Upper Canada during the first half century after the creation of the province was patterned after that of English towns of the same period.^{36 p321} Freemasonry was present from the very beginning. The first Legislative Council met in Freemasons' Hall, Niagara-on-the Lake, in 1792.^{36 p619}

It is virtually impossible to say when or where the first Lodge was held in what is now Ontario. We can, however, be reasonably sure that it would have been one attached to a British army regiment (or a naval ship). We do know that a Lodge known as No.156 in the King's Regiment, the 8th Foot, was at Fort Niagara in 1773 and was stationed at this location which is now in the State of New York, and in parts of Canada until 1785.^{22 p15} From this beginning Freemasonry grew, as Ontario grew, to the Masonic presence we know today.

The people of Ontario emigrated primarily from the British Isles with a small but significant segment coming from the United States. The immigrants from the British Isles brought with them many of the same organizations that they had known in the old country. Among the Irish settlers, the Orange Lodge was very important. The Orange lodges helped bring together Irish Protestants in Upper Canada. They gave financial help to new arrivals from Britain. The lodges offered a substitute for a church when ministers were hard to find (for services such as funerals). Their members watched over morals and organized social activities in frontier settlements. Other self-help organizations included the St. Andrew's, the St. David's and St. George's societies named after the patron saints of Scotland, Wales and England respectively. Among working men there were Oddfellows and Forester's societies and the beginnings of union organization.^{28 p249}

National societies based on nationalist feelings toward their recently left homeland flourished. These included Mechanic's Institutes; Firemen's organizations; Religious organizations such as the British & Foreign Bible Society; Library and Debating societies; Brass Bands which were supported by other groups for parades etc.; Horticultural Societies; Agricultural Societies and Fall Fairs, and Private schools. These organizations sponsored public lectures, receptions and balls.^{36 p344}

Lodges and fraternal societies played a very important part in the early social life, especially after settlements had grown into thriving

communities.^{36 p328}

What was to become Ontario was a vast, diversified land. Pioneer settlement occurred at different places at different times. Villages and towns grew to support the growing agricultural economy. Pioneer districts were still at hand, but by the 1860's the older settlements had gone far beyond their first difficulties and had reached a more advanced stage of development.^{29 p345} The men who throng her marts and clear her forests are workers, not dreamers; who have already realized Solomon's pithy proverb, "In all labour is profit" and their industry has imbued them with a spirit of independence which cannot fail to make them a free and enlightened people.^{32 p5}

An army, or at least a special constabulary force, usually followed close upon the heels of the frontiersmen; indeed, many of the earliest settlements, for instance that of the Richelieu Valley in New France and of Perth in Upper Canada, were affected by military organizations.^{30 p189}

This contrasted with the United States where frontiersmen were self-protecting. Formal institutions of law and order followed settlement in the United States but usually later than in British America and only after the concept of self-reliance was firmly established. The "right to bear arms" became a landmark in the United States because of the past need for self-protection on the frontiers and the resulting attitudes of independence and self-reliance. In British America the settlers or frontiersmen instead became dependent earlier upon those formal institutions such as army, constabulary and courts for their protection, as they were available much earlier in the settlement process. This difference in attitude towards guns and the need for guns for protection is one of the significant differences between Canadians and Americans today.

The effort to build up a political system in Canada which would remain independent of the United States involved the imposition of strong checks upon revolutionary tendencies. New France was isolated from revolutionary France through the building up in the colony of a powerfully centralized political and ecclesiastical system. The British colonies and, after 1867, the Canadian nation were similarly isolated from outside revolutionary influences by the maintenance of a strong system of political control, supported by the church, a privileged upper class, and before 1870, the British army and navy. Whereas the American nation was a product of the revolutionary spirit, the Canadian nation grew mainly out of forces of a counter-revolutionary character. The reason was that frontier settlement in Canada rarely extended far beyond the reach of the military forces of Empire or nation. The vulnerability of the Canadian frontier forced early attention to the

problems of defence, with the result that law-enforcement agencies could usually rely on the support of military forces.^{30 p190}

In the 1840's and 1850's immigration from the United Kingdom (and to a lesser extent the United States) continued to help develop the unsettled parts of Canada West still suited to agricultural population. According to the census of 1851, just under sixty per cent of the people in Canada West had been born in the region. Another eighteen per cent had been born in Ireland, nine percent in England and Wales, eight percent in Scotland and five per cent in the United States. By 1860 an estimated 30,000 Black refugees were living north of the Great Lakes. The Irish potato famine of the 1840's increased the numbers of Irish Catholics, though Protestant Ulstermen were still dominant.^{26 p104}

The Irish potato famine of the 1840's devastated an already impoverished rural people. Potatoes were the staple of their diet, and the rotting of seed potatoes two years in a row with the resulting crop failures resulted in lack of income and widespread starvation. Irish farmers on small holdings were mostly tenants of English absentee landlords who engaged local agents to look after their interests. These agents and English landowners were unsympathetic to the plight of their tenant-farmers, refusing their requests for waiving or reducing rents. Thousands were evicted from their rented land, as well as thousands who lost their owned land due to not being able to meet their obligations. The British government in England offered little in relief. This lack of response to the plight of the Irish people by government in England as well as the English landowners caused intense feelings of animosity toward the English by the Irish. The lack of food, money and future caused 4,000,000 Irish men, women and children to emigrate; with a large percentage going to the United States and British America.

Many of the Irish who left their shores carried with them a legacy of hatred for anything English. This hatred became as much of their cultural identity as the Catholic faith, their Gaelic speech and their folk music.

These immigrants were the basis of the Fenian Societies that we will hear about later. Many Irish immigrants arrived in British North America. They were the largest group after the French Canadians in the years leading up to Confederation in 1867.^{28 p239}

The population of Canada West increased dramatically during the quarter century preceding Confederation in 1867. The half-million people of the early 1840's had risen to a million people by the 1850's and a million and a half people by the 1860's. By 1860 almost twenty percent of the population of Canada West lived in cities, towns and

villages.^{26 p102} By the 1860's the agricultural settlement frontier was starting to flounder on the rocky Canadian shield, Southern Ontario would remain fundamentally agricultural until the later nineteenth century.^{26 p104}

By 1860 the cultural mosaic had acquired distinctive geographic clusterings that would persist well into the twentieth century. Yet even the regionalism of Canada West had important diversities. The Past was awash with Tory Loyalism and the Orange Order. But it was also a center of Scottish and French Catholic influence.^{26 p108}

Public interest in the many demographic segments of the population led to speculative newspaper articles like the following: A lack of records from before 1849 makes it impossible to determine when Anglicans at Smith's Falls decided on the name of St. John the Evangelist for their parish. A celebration of the Masonic anniversary of St John the Evangelist at Smith's Falls in Jan. 1841 suggests that the predominantly Anglican membership of Saint Francis (Masonic) Lodge may account for naming the parish.^{40 p210} *Endnote* Kingston Chronicle and Gazette, 27 January 1841.

The plain political fact was that in British America, all societies, whether religious or secular, had, like all individuals, to be treated with equal consideration, or hot resentment followed.^{58 p87}

An unprecedented economic boom had developed by the early 1850's. The English-Canadian society that would typify Ontario in the late nineteenth and early twentieth centuries had begun to take shape. From a distance, it was a British Empire variation on North American themes, with an increasingly pronounced Anglo-Protestant mainstream. Up close, English-speaking Canada West was still a place where a vigorous cultural mosaic and large numbers of recent immigrants brought great variety (and conflict) to the wider community stimulated by a new railway age.^{26 p105}

In Eastern Canada a growing network of railways began to link the colonies.^{28 p251} The railway era really began in the 1850's. At the beginning of the decade there were in British North America some sixty miles of short lines which were intended merely as portages between waterways. By 1860 there were over two thousand miles, and railways were rivals of the waterways.^{29 p290} They (the railways) might solve, as nothing else could, the problem of the barriers which separated the parts of British North America.^{29 p293} As mentioned before, the 1850's were a period of massive immigration, particularly from the British Isles. The growing population settled mainly in rural Upper Canada and market towns serving the farms. This settlement on the lands ran into obstacles.

Good land was running out. Settlement followed the lumber trade through the Ottawa Valley to Lake Huron, and north of Lake Simcoe. (west of Perth) Into this region colonization roads with free land grants were started, but lands suitable for farming were scarce and soon abandoned by settlers. There was great demand for wheat in the 1850's giving high prices and the building of solid farm buildings and town houses. The lumber industry had really taken off in the late 1850's because the 1854 Treaty of Reciprocity had opened up Canadian Forests to Americans and Brits such as "J.R.Booth and E.B.Eddy." The lumber camps were the great source of winter work for farm labour made surplus by the season. From family life on the farms to the gregariousness of the shanty.^{58 p3 & 5}

To add to the excitement of the times, late in 1859, Cariboo Lake, (British Columbia) the centre of the richest (gold) region was discovered. During the 1860's, \$25,000,000 in gold was yielded.^{29 p299}

By the 1860's, Canada West, which was shortly to become Ontario, had developed into a prosperous and populous rural society. Its main dilemma was the growing pressure on the available land, a problem that would eventually find its solution as the next wave of settlement overleapt the barren expanses of the Canadian Shield to arrive in the rich and empty prairies.^{10 p247}

By the later 1850's a system of decimal coinage based on a new Canadian dollar had replaced the pound sterling as the official currency of the United Province. New trade with the United States helped bring a resounding economic boom to the Ontario territory. Many smaller Ontario centres became thriving wheat markets.^{26 p107}

After a turbulent adolescence in the 1850's, Ontario emerged as a mature, self-confident province in the 1860's.^{42 p260}

Canada West had a diverse population going into the 1860's as we have seen already, but it further divided into two distinct economic philosophies. Two very different societies were separated by the empty townships along the Rideau. The American-origin inhabitants along the St. Lawrence forged a society in which individualism was strong and where there were few collective enterprises or economic partnerships.^{40 p58} By contrast, the group settlements of Irish and Scottish immigrants around Perth and Richmond featured many economic partnerships and group enterprises. These mutual enterprises among the British immigrants were variously based on ethnic or religious ties of people coming from the same locale of the old country, or having served in the same regiment and on ties through secret societies such as the Orange and Masonic Lodges.^{40 p58}

Changing attitudes towards membership in "secret societies" is indicated in the following article which appeared in the Perth Courier Newspaper on Jan. 27, 1860:

At a meeting of City Council of Toronto on Tuesday, 24th of January, the rule by which members of secret societies were excluded from and rendered incapable of serving in the Public Force was, without a division, repealed.⁴⁴

THE STATE OF FREEMASONRY IN CANADA ENTERING THE 1860's

Freemasonry had been expanding and evolving in the years preceding the 1850's as dramatically as the changes that were occurring in society in those same years. We now come to that troubled period in the history of Freemasonry in Canada when there was much correspondence with the Grand Lodge of England, regarding the formation of an independent Grand Lodge of Canada. Suffice it to say that the Grand Lodge of Canada was formed with the same ideals and rules as the Grand Lodge of England, but sovereign in itself over all Lodges in its jurisdiction.²⁴ The Honourable H. T. Backus, Past Grand Master of the Grand Lodge of Michigan performed the installation ceremony at a special meeting at the Masonic Hall at Hamilton on the 2nd November 1855. The new Grand Lodge was duly constituted under the name of "The Most Worshipful, The Grand Lodge of Ancient, Free and Accepted Masons of Canada" and William Mercer Wilson was installed as the first Grand Master.¹⁶ Not all Masonic Lodges in the area of jurisdiction of the new Grand Lodge joined the new Grand Lodge. By July, 1856, 39 lodges had affiliated with the Provincial Grand Lodge. One of these being a newly formed lodge called Simcoe Lodge, in Simcoe, the home of W. Mercer Wilson.¹⁴

His first act as Grand Master was to prepare a communication to the Grand Lodge of England in which he set forth clearly the causes leading up to the Grand Lodge formation, mentioning specifically the uncourteous neglect of the Mother Grand Lodge to answer the numerous appeals made to it to remedy existing injustices.¹⁴ This neglect by the Mother Grand Lodge in England was happening at the same time that fundamental changes were taking place in Britain. In the next two decades (1850's and 1860's) Britain reached a high point of industrial development and material prosperity.²⁸ As regards her colonies, Britain was gradually abandoning the mercantilist position which had been the basis of her old colonial empire. The products of British factories were selling everywhere. British investors were building railways, bridges and factories all over the globe.²⁸ All this was making the nation wealthy

and there seemed to be no need to keep the colonies as source of raw materials or dependent markets. This meant an end to the preferred treatment that British North American farmers had enjoyed. It meant that the colonies had to start defending their economic interests for themselves.²⁸ Two similar fundamental changes in attitude by the government in England and the Grand Lodge of England: A coincidence? Indications of a more independent Canada in the future?

During the three years, 1855 to 1858, efforts were being made to have all Masons in the jurisdiction unified under one Grand Lodge. In 1857 the Provincial Grand Lodge severed the ties that bound it to the Mother Grand Lodge¹⁴ and At the meeting of the Grand Lodge of Canada on the 14th of July 1858, to meet in King Solomon's Lodge in Toronto, it was arranged that the longed-for union (of the Grand Lodge of Canada and the Provincial Grand Lodge, now called the Ancient Grand Lodge) would then be consummated.¹⁶ In the Grand Master's address to the 1860 Grand Communication, he reported that 21 new lodges were granted dispensations during the previous year and it was a time of harmony and expansion for Grand Lodge particularly in the area of Masonic charity.¹ From a History of York Lodge, No. 156: The lodge register gives an excellent picture of the cosmopolitan nature of the lodge, and shows that true Masonic principles existed in every stratum of society, irrespective of rank.⁶

Thus at the beginning of the 1860's the Grand Lodge of Canada was stable and harmonious, and able to give the necessary leadership and direction to its lodges enabling them to carry out their work and activities in the 1860's.

Before we look at those lodge activities, let us take a look at two excerpts, one by Susanna Moodie, and the other by Una Abrahamson which provide some contrasting observations about social life in the 1840's, 1850's and the 1860's:

You can scarcely adopt a better plan of judging of the wealth and prosperity of a town than by watching, of a Sabbath morning, the congregations of the different denominations going to church.

Belleville weekly presents to the eye of the observing spectator a large body of well dressed, happy looking people, robust, healthy, independent-looking men, and well-formed, handsome women--an air of content and comfort resting upon their comely faces--no look of haggard care and pinching want marring the quiet solemnity of the scene.

The dress of the higher class is not only cut in the newest French fashion, imported from New York, but is generally composed of rich and

*expensive materials. The Canadian lady dresses well and tastefully and carries herself easily and gracefully. She is not unconscious of the advantages of a pretty face and figure; but her knowledge of the fact is not exhibited in an affected or disagreeable manner. The lower class are not a whit behind their wealthier neighbours in outward adornment. And the poor immigrant, who only a few months previously landed in rags, is now dressed neatly and respectably. The consciousness of their newly-acquired freedom has raised them in the scale of society, in their own estimation, and in that of their fellows.*³²

The relationships between men and women in the nineteenth century brings to mind long and delicate courtships, large happy families with proud wise fathers and devoted saintly mothers, all wrapped up in a lace-edged valentine. There is another side to the coin which reveals the sordidness, the scandals and the widespread vices that flourished. We may feel that our times have a new moral standard outmoding other mores, but the nineteenth century was also a time of upheaval. The same problems existed but perhaps on a larger scale in relationship to a smaller population. There was illegitimacy, extensive drug addiction, homosexuality, as well as the hypocrisy of the double standard which believed in purity for all but allowed young men to adventure if not caught, while women were isolated at home.

How did it all come about? Up to the early days of the nineteenth century women in the educated classes were venturesome, knowledgeable, cultivated, and they enjoyed personal freedom. All this was gradually curtailed as time passed, while education became more sketchy and the home became a gilded cage. Women became symbols, enjoying greater prestige than ever but no longer participating in daily affairs nor able to discuss the problems of the day with their men. Their interests were restricted to the social world; they were on a pedestal, adored, revered, but untouched. As a result, every young man of the social classes who conformed to this new attitude was denied the companionship of women of his own background.

The books, the advertisements and the patent medicines to cure unnamed diseases, as well as the thundering from the pulpits, show that under the pompous urbanity of the respectable there were festers. The growth of prostitution and the lack of adequate relationships between the sexes colour the social life and the etiquette of the period. It increases in intensity as the century progresses.

Most of these social problems were restricted to larger areas of population although the frontier towns of the west cannot be exempted. It is all like one of their favourite parlour games, Charades, play-

*acting, a facade, that completely hides a way of life, until you read between the lines of the many books of the period on social life, health, medicine and sex.*¹³

J.S. Coombs of Perth, a past master of True Briton's Lodge No.14 was a chemist and druggist. He advertised in the Perth Courier newspaper that he had a franchise to sell *A Great Female Medicine*.⁴⁴ It was the common practice that patent medicines of all types be advertised in the local newspapers so there was nothing unusual in this ad appearing. I made no further inquiries as to the product advertised.

If the second excerpt by Una Abrahamson is accurate in its perception of the role of women in the society of the 1860's, then did Masons as well as other men of the community unconsciously, or perhaps deliberately exclude women from participation in daily affairs. Did the presence in the communities of fraternal lodges that excluded women and which provided men with a cloistered venue for discussion of day-to-day events contribute to the isolating of women in the society of the 19th century? If so, does Freemasonry bear some responsibility for this gentle isolation of women? Something to ponder.

POLITICAL CONDITIONS AND EXTERNAL CONCERNS

The years up to the 1860's were marked by political instability and changes. Those years had seen the rebellion in Lower Canada in November 1837, and before it ended, the beginning of the rebellion in Upper Canada in December 1837. Even though the Canadian rebellions ended, the Patriot agitation continued. Leaders of the Upper Canada rebellion fled to the United States where, with the help of American sympathizers, organized Patriot Societies and Hunters' Lodges to invade Canada. Raids into Canadian territory happened in 1838. Although the raids were all stopped, Canadians were reminded of past worries about the intentions of the Americans. These rebellions led to Lord Durham's report in 1839 and eventually to the Act of Union, passed by the British Parliament in 1840, which united Lower and Upper Canada into Canada East and Canada West. This arrangement proved troublesome, and led to two political initiatives, the first to establish a federal union of all the colonies of British North America, and the second, to form a loose federal union of Upper and Lower Canada alone.^{9 p241-p254} It seemed clear to the colonial secretary that the federal union plan was not workable at that time (1858), for neither the maritime colonies on the Atlantic, nor the western colonies in the midst of their gold rush, were prepared to help sponsor a union.^{11 p252} Interest in the question was dropped for the moment. Yet nine years later Confederation was accomplished. The military threat of the United States, and a strong coalition government

in the Province of Canada were two important elements missing in 1858 but present in 1864.^{11 p252}

In Apr. 1861, the American Civil War broke out. In 1861 very few Canadians had any desire for annexation to the United States. There was fear of what the North American Army would do after it had defeated the South in the American Civil War. Militias gave an outlet to the patriotism of young Canadians.^{58 p89} The Trent Affair: An American naval officer, Captain Charles Wilkes, stopped the Royal Mailship Steamship *Trent* in the Bahamas channel on Nov. 8, 1861 and removed two commissioners as contraband of war. Would this lead to war or peace? Would this mean that a war between the United States and Britain would be fought on Canadian soil. Fourteen thousand British soldiers were sent to Canada to defend British America. The Militia of volunteers grew. The Trent Affair was resolved peacefully.^{58 p100} "The Trent Affair revealed the precarious state of communications in all Canada."^{58 p103} On Jan. 24, 1862 the Perth Courier newspaper expressed considerable concern about the war in the United States and the implications for Canada West.⁴⁴

The last surviving Imperial obligation in the second British Empire was defence. Down to the middle of the 19th century, Great Britain had borne almost its entire burden herself. She was still bearing it, though with increasing reluctance, when the outbreak of the American Civil War in 1861 compelled her to make a last great effort for the defence of British America. In the winter of 1861-62, at the time of the Trent Crisis, Great Britain made a military re-entry into North America with forces greater than those employed at the height of the Seven Years' War; and although these large numbers were subsequently reduced, reinforcements were again dispatched to repel the Fenian raids in 1866.^{12 p120} Before the end of 1871, the last British soldiers marched out of St. John's and Quebec.^{12 p22}

Other events contributed to the uncertainties. The Reciprocity Treaty extended from Jan. 1, 1854 to Jan 1, 1864 and was extended for one year. In June 1865 at a convention at Detroit called to decide to continue or terminate the Treaty, John F. Potter, American Consul General in Montreal urged the ending of Reciprocity as a means of putting pressure on the provinces to seek annexation. There was support for this in the United States northeast but Potter's blurting it out was offensive in the extreme and resented in American and Colonial circles.^{8 p186}

The St. Albans Raid, carried out in October 1864 by a small party of Confederate soldiers who used Canada as a base for a descent on the town of St. Albans in Vermont, roused the United States to a paroxysm

of indignation.^{12 p150}

At the end of May 1866, "General" John O'Neill crossed the Niagara River with a force of 1,500 Fenians, and two days later a column of Canadian Militia met the American invaders at Ridgeway in still another spirited fight on the historic battlegrounds of the Niagara frontier. This futile but bloody harrying of the border was a potent force in the growth of Canadian nationalism, and the belief that union was necessary for defence and survival gave strength to the Confederation movement.^{12 p150}

When the North won and the war (American Civil War) ended in 1865, Canadians really began to worry. They wondered whether the North would then turn their vast armies against Canada. Would they see an attack on Canada as a way of getting revenge on Britain? An American Senator suggested that Canada should be turned over to the United States for the damage done by the British boat *Alabama*. In the summer of 1867, an American official, William H. Seward, had said in a speech: *I know that Nature plans that this whole continent, not merely these thirty-six states, shall be, sooner or later, within the American union.*^{27 p53}

The Fenian attacks (in 1866) had two major effects on British North American colonies. First, John A. Macdonald managed to turn the raids to his advantage. He argued that a united country would be better able to resist such invasions. It was time, he said, that Canadians thought more seriously about defence. The governments of the provinces voted more money for defence and more volunteers were trained for the army. Second, there was a feeling of resentment on the part of the Canadians against the United States government for allowing the Fenian Raids to go on so long. Many felt that American newspapers encouraged the Fenians. Thus the Fenians provided another push towards Confederation.^{27 p54}

It is a curious fact in Canadian history that the Fenians unintentionally did a great service to the cause of Confederation.^{29 p318}

After the war (American Civil War) ended in April 1865, "Fenian" Irish Nationalists disbanded from the northern army made brief attacks at various points along the United States border with British North America, including an attempted "invasion" near Fort Erie. For a time it seemed that the American Civil War might spread into "the true north, strong and free".^{26 p127} In his address to the 1866 Com-munication, Wm. Mercer Wilson, Grand Master said: *Within the last few weeks the soil of Canada has been polluted by the tread of a band of lawless invaders, (Fenians) the very pariahs of society.*⁴

Confederation occurred and the Dominion of Canada was

established on July, 1, 1867.

The British Canadian of Oct. 3, 1866 contained an article about the proposed formation of a Grand Lodge of North America. This proposal came from Lernster Lodge No. 357 I.R., St. John, N.B., and was contained in article there on Aug. 6, 1866⁴⁶ (Oct.3, 1866) He (M.W.Bro. W.B. Simpson) believed that Confederation would prove of incalculable benefit to our order and place us in the foremost rank of the Grand Lodges of the World. He was supportive of setting up a Grand Lodge of British North America.⁴

In contrast, in his address to the Grand Lodge communication of 1867, M. W. Bro. Wilson was enthusiastic about "The Dominion of Canada". However he says: While I readily admit that there is something peculiarly pleasing in the idea of uniting all the members of our fraternity who reside in the various Provinces now confederated together into one grand body; and while contemplating also the probability of important territorial additions still to be made to the new Dominion, I must confess that I entertain grave doubts whether a union, embracing such an immense extent of country, would have a tendency to promote the advancement of the best interests of Masonry on this continent.⁵ It would be interesting to know what circumstances had changed this perception.

The British North America Act came into force on July 1, 1867. The 1860's until that time were consumed with the events leading up to Confederation. After that time the 1860's were taken up with the expansion of Canada, eastward and westward.⁵⁸ No one supposed that the Confederation of 1867 could endure as it was, a mere enclave of British territory in a continent dominated by the United States. Only a union capable of serving as a basis for an authentic nationality, and one virtually independent, could do that. The United States would accept in the long run only a nation like itself and one which was rid of the military power of Great Britain. But the Dominion of 1867 was no such basis. For such a foundation both the plains of the Northwest and the ports of the Pacific coast were necessary. Because the United States was continental, Canada too had to be continental.^{58 p223}

Our background as a nation is complete, leaning heavily on the traditions of Great Britain, France and America.

Many cross-currents affected the Canadian way of life; everything from the age-old wisdom of the Indians to the inquisitiveness of the Yankee-Canadian. There were frontier attitudes, while in the towns there was an awareness of caste and rank in what was meant to be a casteless society. Life in Canada was kaleidoscopic, always changing, full of

anomalies, advanced yet primitive, different from the life of its southern neighbour, different from Europe. *It was Canadian.*^{13 p.viii} Members, past and present, who have found within its walls something which satisfied a need, and from which they have got what they were prepared to give.⁵⁷

SOME INVOLVED BRETHREN AND THEIR ACTIVITIES

Freemasonry certainly was active in the 1860's as we have observed, making a significant contribution to society. But little was reported by the newspapers in the small towns about Masonic activities, other than the social events sponsored by the local lodges. Why was this? Was it because they were doing nothing newsworthy? Was it because Masons were reluctant to tell what they were doing? Masonry doesn't get much coverage in the media today. Why not? Can we change this? Do we want to? How? Something else to think about.

The real contribution was not by the local lodges directly, but through their members. The heart of Masonry is in the hearts of its members. That's what Masonry really is. It's the men in it.^{31 p177}

Much has been written about Freemasons who have been outstanding men in their respective realms of activities. A book written in 1959 by William R. Denslow entitled *10,000 Famous Freemasons* is indicative of the extent of the work of Freemasons. We are familiar with some outstanding Freemasons but not so familiar with others. Earlier we learned of the extensive involvement of Masons in the Canadian Militia. The following Masons made significant contributions to society in their own way:

Truman Pennock White. Originally was a farmer but became very involved in business in the local village of Majorville (now Whitevale). Served on the Township Council for 20 years, 16 as Reeve and in 1861 was Warden of the County of Ontario. He owned a woollen mill, grist mill and saw mill. After a fire in 1882 he moved to Manitoba.²²

On Tues. Sept. 28, 1869, H.R.H. Prince Arthur, son of Queen Victoria and Sir John Young, the Governor-General of Canada visited Simcoe. There was a procession, dinner at the Norfolk House Hotel, then the party assembled on the balcony of the hotel, where an address of welcome was read by Daniel Matthews, the Warden of the County. Daniel Matthews was Master of Norfolk Lodge 10 in 1863-1864.³⁷

A.J. Donly, another Past Master of Norfolk Lodge, taught school in Merrickville before coming to Simcoe in 1857 where he taught in the public school. He was Superintendent of the Methodist Sunday School for forty years prior to his death on March 19, 1908.³⁷

James Murison Dunn, first Worshipful Master of Speed Lodge was

headmaster of the Wellington District Grammar School, now the Guelph Collegiate Vocational Institute.^{16 pl}

The Spreight Wagon Works was managed by Mr. James Spreight who was born in Markham in 1830 and attended school until 15 years of age. He then worked with his father, Thomas, in the old factory and learned the business. He was the first Reeve of the Village in 1873 and held the Reeveship for ten years. He was High School Trustee, Secretary Treasurer of the Township Agricultural Society and a member of the Masonic and Oddfellows lodge. He was active in the first Markham Fair in 1852. *The records for 1852 are lost and the first official Markham Fair was in 1856. James Speight carried on the business from his father and it became at one time, the largest wagon industry in Ontario.⁶²

There is a second bust of Wm. Mercer Wilson, executed in 1877 in honour of his long service as Chairman of the Board of School Trustees. It was originally in the Lecture Room of the Public School, later in the high school and at one time is said to have been in the Masonic Hall, now on the outside wall of Museum. The bust was done by Mr. Samuel Gardner, who had done a bust of Sir. John A. Macdonald just prior to 1869.⁴⁵

John Hart, who was Worshipful Master of True Briton's No.14 in 1862 was the publisher of Hart's Canadian Almanac and ran a book shop in Perth. He was also active in the militia.⁴⁴

Henry Groff, Worshipful Master of Norfolk Lodge No.10 in 1861-1862, was elected Grand Treasurer in 1869. He was editor and publisher of the Reformer from 1872 to 1881, ran a bookstore and was Registrar of Deeds for Norfolk County.⁵¹

Donald McMurchey, who was Worshipful Master of Markham Union No.87 Lodge six years during the 1860's. He was also Worshipful Master of Richardson Lodge, Stouffville in 1868-1869 at the same time he was Master of Markham Union. He was a farmer in Pickering Township and also a partner in a tannery in Stouffville.²²

Henry Ryan Corson . . . had many interests. He was a leading promoter of the first Markham Grammar School and a trustee. He was a promoter of one of the first telegraph lines in Canada--from Whitby to Markham. He was a shareholder in the Markham Plank Road Co. He was a director of the Speight Mfg. Co. He was a director of the East York and the Markham Agricultural Societies and secretary for a time. A strong advocate of the incorporation of Markham Village, Mr. Corson acted as clerk for many years. He was a Freemason, and the first member initiated into Markham Union Lodge. He was a staunch

Liberal, and personal friends of leaders of that party and was a warm personal friend of Sir John A. Macdonald. He was editor of the Markham Economist from 1867 until his death in 1909. In 1860 Mr. Corson went to the Cariboo for the gold rush. When he returned he had \$35 worth of gold dust and a small nugget.⁶²

Sir John A. Macdonald was initiated in St. John's Lodge No. 758 (English) on Mar. 14, 1844. In 1856 he was appointed to represent the Grand Lodge of England near the Grand Lodge of Canada.⁵⁶ His contribution to Canada was outstanding. What is intriguing is why his involvement with the Masonic Fraternity was not mentioned by historians of the period such as George Woodcock, Edwin C. Guillet, W.L. Morton or even by his biographer, Donald Creighton. Something else to ponder.

The last two are unsung heroes who shouldn't be. "A Faithful Worker--A member of Holly Springs Lodge, in Mississippi, who was eight-two years old, and sixty-one years a Mason, who set type every day, and set apart one-third of his wages for the benefit of Masonic widows and orphans." ¹⁷ p21.Nov.15,1867 edition

Bro. Thomas Brooke, member of True Briton's Lodge and Clerk of the Town.⁴⁴ In early 1864 the lodge was brought into disrepute by one of its members who was suspended and reported to the Grand Lodge. This situation resulted in the lodge ceasing to meet.²⁵ In 1865 True Briton's was over 12 months in arrears and was to show cause why their warrant should not be surrendered.³ There were no meetings until 1869 when Bro. Thomas Brooke got the lodge together again and arranged a settlement with Grand Lodge.²⁵ His successful efforts to get the lodge meeting again made it possible for True Briton's and Masonry to continue in Perth to this day.

Local Masonic lodges certainly played a role in the development of Canada during the 1860's, but what was that role? What was a Masonic Lodge in the 1860's?

The answer to these questions lies in the hearts of its members past and present, who have found within its walls something which satisfied a need, and from which they have got what they were prepared to give.⁵⁷

That, I submit, was the principal role of the Masonic local lodges in the life of small communities in Ontario during the 1860's. I leave it for you to decide if, indeed, it is today still the role of Masonic lodges in Ontario.

THE ROLE OF THE MASONIC LODGE IN THE 1860'S

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BRO. CHETWODE CRAWLEY (1844-1916)
NOTES ON IRISH FREEMASONRY

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(The following paper is mainly based on Bro. Crawley's "Notes of Irish Freemasonry" - Nos. I to VIII as published in the Transactions of Quatuor Coronati Lodge No. 2076 and Volumes I - II, History of the Grand Lodge of Ireland.)

During the course of my research into Irish Freemasonry in particular when trying to find the connection between the Old Irish Guilds and Freemasonry the name of W.J. Chetwode Crawley came up time and time again. I became most interested and found that Bro. Crawley had made a considerable contribution to Freemasonry in general and particularly Irish Freemasonry. His papers were very well received and were published by that well Known research Lodge the Quatuor Coronati Lodge No. 2076 mainly in connection with Freemasonry in Ireland. I found 37 of his papers in the Transactions of that Lodge.

His background was most interesting and the History of the Grand Lodge of Ireland Vol. II gives the following details:

Bro. William John Chetwode Crawley Grand Treasurer, died 13th March 1916, in the seventy-second year of his age. He had a distinguished career in Trinity College, and for many years before his death was a member of the Council of the University of Dublin, at which he was L.L.D. He was also D.C.L. of Durham and a Fellow of the Royal Geographical and of the Historical Societies.

He was initiated, 9th August 1873, in Lodge No. 250, Dublin, Elected Grand Inner Guard in 1881, and also held high office in Great Priory, the Grand Chapter of Prince Masons, and the Ancient and Accepted Rite. For our Benevolent Funds his enthusiasm was unceasing, and exertions unflagging.

But it is as a profound and scholarly student that his memory will be preserved, the first of Irish Masons to win International repute in that field. He was one of the first to be admitted, 2nd June 1667 to the Quatuor Coronati Lodge after its formation, and year by year until his death, papers, many of fundamental importance, appeared in its

Transactions. Other articles appeared in the Masonic press, not only in Great Britain, but the Colonies and abroad.

His magnum opus "*Caementaria Hibernica*", being the Public Constitutions that have held together the Freemasons of Ireland, 1726-1807, appeared in three "*Fasciculi*", the first of which was published in 1895, and represent, to cite his own words, fundamental research, whereby he cleared the ground and laid the foundations upon which the History of Irish Freemasonry might be reared. Subsequent scholars have gone to his work, sure of finding diligent research, cogent argument and sound conclusions, expressed in a masterly English style, the fruit of his fundamental training in the classics of Greece and Rome. (Vol. II p.252)

As an indication as to the importance of Dr. Crawley's work the following paragraph from *The Genesis of the Grand Lodge* (History of Grand Lodge Volume II) serves as an introduction to *The First Record*:

As has been generally known since Dr. Crawley published his "*Caementaria Hibernica*", all the official records of the Grand Lodge of Ireland before the year 1760 and all the minute books before 1780 have been lost, so for what took place prior to the earlier date we are dependant for knowledge on external evidence. So far none has been discovered to enable us to say with certainty the exact year in which the Grand Lodge came into being: but, if one may begin a work such as this by hazarding a conjecture, the probability of some date in 1723 or 1724 seems indicated.

It is evident that serious research and study into Freemasonry became more apparent, in the later part of last century. In about 1880 a school arose, including Woodford, Gould, Hugham and Speth and others in England, and Murray Lyon in Scotland. They applied the normal rules of historical criticism, no statement without proof, and rendered the subject worthy of the attention of serious students. In Ireland, Chetwode Crawley "with pungent pen and mastery of language took rank with his colleagues in Great Britain and ceaselessly defended the claims of Ireland as one of the Mother Grand Lodges of the World". (Vol. II p.236)

Crawley had a lot to do with the establishment of a Masonic museum in connection with the G.L. of I. which is one of the most comprehensive I have ever seen. (Vol. II p.237)

I was most impressed by the extent and thoroughness of Bro. Crawley's research. The following is an excerpt from Heron Lepper's book on the history of English and Irish Masonry (1920):

But the man of the sword in the disturbed seventeenth century was not the only class attracted by the fraternity, the student and the divine

also pressed in to partake of our mysteries, The industry of Bro. Crawley has disinterred from the archives of Old Trinity a most interesting document, which shows that speculative freemasonry was well known there in the year 1688, so well known as to be a fair mark for the ribald jokes of a certain A.B. who after the manner of Candidate Bachelors, held nothing sacred. (Vol.I p36)

The year is 1688. The place Trinity College, Dublin., Dr. Crawley wrote a number of papers and articles on the Irish Lady Freemason, C Elizabeth St. Leger; the synopsis of which states:

Elizabeth St. Leger was the only daughter of the first Viscount. Doneraile. She was born in 1693, married in 1713, to Richard Alworth of Newmarket, Co. Cork, and died at the age of 80 in 1773. The tradition, which appeared for the first time in print in 1811, states that whilst still a young unmarried girl she inadvertently became a witness to the proceedings of a Masonic Lodge held in her home at Doneraile House, and that being discovered she was forced by her father, who presided, to submit to initiation. Tradition, further states that all through her long life she was a patroness of the Craft (Vol. I p.39)

Now according to Bro. Crawley's Notes on Irish Freemasonry I, a supplementary note on the Lady Freemason QCC Vol. VIII, 1895, p.54-55, he further states: "The inconsistency of all the claims put forward on behalf of Regular Lodges goes to prove that the initiation took place in a non-regular lodge of a very early type" and concludes his very excellent paper as follows:

As the lady was 17 years of age in 1710, and her girlhood ended on her marriage in 1713, we can reasonably hold that her initiation took place between those dates.

It is worth while to recapitulate the deductions from the Lady Freemason's story that affects the general history of the Craft.

First - There existed in 1710-1712 at Doneraile a speculative lodge of the English type. How many others still await discovery?

Second - This Irish Lodge used methods of initiation, etc., not to be distinguished from those perpetuated at the Revival.

Third - As the lady is admitted on all hands to have been F.C., the system in force before Grand Lodge comprised two degrees.

The last deduction will require a deal of explaining a way on the part of those brethren who hold that, because early Scottish Operative Lodges suffered the ritual to dwindle into the merest mode of recognition, the early English Speculative Lodges cannot have worked more than one degree.

In his second paper on Notes on Irish Freemasonry II he brings to

our notice comments on the Ancient Landmarks and remarks: the Grand Lodge of Ireland was the first, as far as he knew, to embody in its regulations an implicit recognition of the principle. Our Grand Lodge, on Nov. 3rd 1768 approved the following regulation:

XXVII - No Army Lodge shall for the future make any townsman a Mason, where there is a registered lodge held in any town where such lodge do meet; and no town lodge shall make any man in the army a mason where there is a warranted lodge held in the regiment, troop, or company or in the quarters to which such a man belongs. (QCC Vol.VIII p.80/81)

Apparently there are only three instances (two in England and one in France) that can be traced in which the G.L. of I., during its whole career has invaded the territories of another Grand Lodge.

This brings up the question of recognition of the Grand Lodge of England by the Irish G.L. Apparently at no time did the G.L. of I. recognize the Moderns. When the G.L. of the Antients began its career, the majority of its adherents seem to have belonged to the lower middle classes. The disparity of the social conditions between these worthy brethren and the candidates for the Irish Bar who were eating their terms in the Middle Temple in 1754 will go far to explain why these Templars sought and obtained a warrant from their own Grand Lodge at Dublin. The Irish Work was so different from the ritual developed by the G.L. of the Moderns that these Irish students decided the desirability of being under the banner of their own G. L. (QCC Vol. VIII p.82/3).

In 1773 the G.L. of France was completely disorganized. In the previous year the G.L. of France had been overthrown and the Grand Orient invented to usurp its functions. However I am not going into the complicated details of this fiasco. During this time the Grand Lodge of England warranted three lodges in France (1772/3). Not to be outdone the Grand Lodge of Ireland warranted a lodge in the small town of Beziers in 1773 - the only time a lodge under the G.L. of Ireland has ever worked on the Continent of Europe. Regrettably this lodge was cancelled by the Grand Lodge of Ireland in 1783. (QCC Vol. VIII, p. 82/3).

All this took place at a time of gradual growth (about the 1770s) and when Freemasonry was becoming organized throughout the world. This involved the introduction of the doctrine of Sovereign, Exclusive or Sole Jurisdiction. England gave its adherence to the doctrine of Sovereign Jurisdiction as early as 1770. Although the E.C. recognized the Sovereignty Jurisdiction of other Grand Lodges she did not insist nor force all lodges in England to sever their connections and throw in

their lot with the new constitution. The Grand Lodge of Ireland has always heartily concurred with this position.

But in America the doctrine was considerably extended. They insisted that when a new Grand Lodge was formed, all lodges within its territory must relinquish all connection with their "mother" constitution and were bound to join the new G.L. and if they did not they "became clandestine and out of the pale of Masonry".(QCC Vol II - 1895 p. 83/4).

It was in Crawley's Notes on Irish Freemasonry IV (1896) that I came upon mention of the Revival of 1717 and the development thereof. His appreciation of the research of those famous masonic historians Gould and Hughan which had arrived at conclusions previously unsuspected. e.g. he writes "we have been able to show that the Freemasonry current in Ireland both before and after the Revival was identical with that current in England at the same time". Furthermore that the researches of Bro. E. Conder have shown that the initiation of the lady Freemason in a speculative lodge must have taken place almost concurrently with the foundation of the Grand Lodge of England in the early 1700s.

In his further researches into the Irish evidence he had succeeded in pushing a little further back the accredited date of the Royal Arch Degree and had brought to light the unexpected fact that the earliest known collation of the words "Royal Arch" in connection with Masonry is to be found in the contemporary account of the proceedings of a lodge at Yongal in 1743. (QCC Vol. IX -1896 p.4/5

In his Memorial of Lodge No. 84 he quotes the recorder of the lodge records, Bro. Bennett, concerning some stories about "Old 84" which are not lacking in a certain kind of humour - though they 'sin' somewhat against the canons of modern taste - they are transcribed here in his own words "so that his transgressions and merits may be on his own head."

An inquisitive fellow, who said he had caught the tyler asleep one night on his post avered that he peeped through the keyhole, and saw the brethren inside walking in procession round a big black jug, whilst a skeleton sat, under each light, and played "The Boyne Water" upon a skull with a pair of cross bones. Another, who said he looked through a crevice in the floor of the room overhead, stated that each of the members used to go three times to the corner of the lodgeroom, where a voice used to speak to them out of a coffin and to a married man would say "Fear God, honour the king, and be a good husband and father" --- and to a single man, after lecturing him a good deal, always

concluded by telling him above all things never to marry a Papist.

The ordeal of the poker has had at all times great terrors for the uninitiated:

Some years ago, a gentleman whom we shall call Mr. B, was balloted for and accepted as a candidate for Masonic honours. He was duly noticed to be present at the Devonshire Arms on a certain day for initiation, and he attended. As he ascended the staircase, ominous knocks and mutterings of distant thunder caught his ear, and by no means helped to allay the fears which had possessed him during the greater part of the previous week. Arriving on the landing, he gently asked the tyler may he gain; but the redoubtable Dick Baylie would not even allow him to put his nose inside the scarlet curtain which hung some feet in front of the lodge door. Even the dress the tyler wore appeared in harmony with the sanguinary and mysterious deeds that were said to have been perpetrated within. A huge red cloak covered him to the very toes; the large sleeves which hung below his hands terminated in cuffs of orange velvet, on each side of which was a representation of a skull and crossbones in lustrous black; the blue collar had on it moons and stars of bright yellow, and candlesticks, compasses and other cabalistic symbols of the Craft, nearly covered it. with odd-looking devices. On his head was a gigantic cocked hat, which would almost have served him for a boat, it was so large. This was surmounted with blue and red feathers, and in his hand was a flaming falchion (a short, broad sword). "Keep off" said the terrible Dick, as the bewildered candidate moved forward a step or two, "or before you can say 'domine salvum me fac', I'll run you through the gullet".

Mr. B, not caring to encounter so fierce-looking an opponent, went downstairs, and after strolling about for a little time, sauntered into the kitchen. A roaring fire was down at the time, and the covers which lay an the various cooking utensils kept up a perpetual trotting match with one another, as if to see which of them would be on the floor first; but the monstrous poker - more than half of which looked soft and white with the glow of intense heat fixed his attention at once. "Ah! well,. Johanna" said the victim, addressing the cook in an assumed indifferent tone, "what do you want the big poker for?"

"Faith, sir," replied the latter, looking very thoughtful, "I'm afraid I'll get into a scrape about that same poker!" "Why so?". "Because, by some mistake, their own was taken up to the farm, and put as a prop under the loft where the master keeps the oats for the horses, and I expect they'll never be satisfied with this piece of wire!" Looking contemptuously at the great poker. "And who is it that-that-that wants

such a thing at all?" falteringly inquired poor Mr. B. Why the Freemasons, sir, to be sure The doctor ran down to me a while ago, and told me to be quick, as they were going to make a Mason immediately, and many is the one I have reddened for them before; but I suppose they will kill me entirely now!" "And why wouldn't that poker do-do them" "Yerra ! Is it that knitting needle? Whist! by gor, here they are!" as the door was heard to bang upstairs

Pressing his hat on his forehead, the applicant for Masonic honours shot out of the kitchen like a flash of lightning and fleeing through the open door, he bounded the limestone steps, and ran for his life.

"Come back!" roared the cook; "Hould him" cried the boots.

"Catch him" shouted the waiter, but away he sped faster than before, when the fellows who lounged on the steps, and who to do them justice, were never averse to a bit of fun, got an inkling of what occurred, they gave tongue with a vengeance, and some of them even gave chase. But they might as well try and overtake a telegraphic message along the wires. The frightened candidate was soon out of sight and from that day to the present, no one has ever seen him in that locality. (QCC. Vol.IX p.9)

(The odd costume of the Tyler, was described in the forgoing passage requires a word of explanation. Though it seemed to present nothing unusual to Bro Bennett, who was doubtless familiar with it from his first entry into the lodge. The emblems an the cloak referred not only to the Craft but to the Royal Arch and Templar Degrees, so that the one garment could be used by the Janitor (Tyler or Outer Guard) no matter which of the degrees was being worked. The robe was a survival when Craft Lodges in Ireland were accustomed to confer the Royal Arch and Templar Degrees without any authorization other than that which they considered their Craft Warrant to bestow on them. The practice was general throughout Ireland at the close of the last century and held its ground during the early part of the present century. During that time the so-called Irish Rite consisted of the Craft, Royal Arch and Templar Degrees, though there was no central authority, such as Grand Chapter or Great Priory, to control the grades beyond the Craft. Nor were these latter, at any time formally controlled by our Grand Lodge.

The philosophical reflection with which Bro. Bennet. closed his annals of "Old 84" seems to us to be pertinent and well-expressed. His final words were:

"Masonry has been much on the increase of late years , Men are more anxious than heretofore to congregate where they can enjoy one another's friendship and society irrespective of creed and party; and

where they can spend their evenings more profitably than in taxing their ingenuity to discover a religious or political grievance.

"Another excellent department of Masonry is that which is devoted to Charity. Out of their abundance there are but few who do not give cheerfully to a fund, out of which a brother less fortunate than themselves can be assisted to get on his legs again, and again, and again, to fight the great battle of Life; and should he fall in the struggle a fraternal hand will tend to his orphans until they are ready to enter the great conflict, and battle for themselves.

"So long as Freemasons adhere to the Divine Precept which teaches peace and goodwill among men - and it has been their guiding star ever since their Venerable Institution had a beginning - so long may they continue to smile at those tissue-paper thunderbolts which occasionally illumine the darkness of our daily press." (QCC Vol.IX p.10)

The diversity of Bro. Crawley's interests are quite phenomenal. His Notes on Irish Freemasonry V gives details of the oldest known Masonic Jewel, i.e. the Sackville Medal, which was struck in commendation to the foundation of a Lodge in Florence by Lord Charles Sackville, Duke of Middlesex, in the year 1733. Bro. Crawley in his paper gives evidence for the authenticity of the medal. His arguments for and against make most interesting reading in (QCC Vol. XIII - 1900 p.142-9). He winds up his paper as follows: "The evidence goes to show the medal was struck to commemorate the connection of Charles Sackville with a Lodge of Freemasonry at Florence in 1733 and we had found that such a Lodge was at work as early as 1730 and sufficiently active to attract public attention."

Bro. Crawley's Notes on Irish Freemasonry VI (1902) goes into the whole history of the Wesley family which includes the famous Duke of Wellington. In this paper we can only touch on some of the details of that amazing family and I believe you would be interested in the following excerpt from it.

This article tells the story of the Wesley family and their interest in Freemasonry in Ireland; not the least of which we have mentioned about Colonel the Hon. Arthur Wellesley, Duke of Wellington.(QCC:-Vol. XV- p. 106).

Garrett Wesley, the 1st Earl of Mornington, was Grand Master of the Grand Lodge of Ireland in 1776. He was a great musician and won a Doctor of Music degree from the University of Dublin. His four sons were indeed famous in their own right and were rewarded for their services to the state by attaining seats in the House of Lords. The third son was the Duke of Wellington who was initiated in 1790 in Lodge

Trim which met in Dangan Castle. Incidentally he did not use the surname of "Wellesley" until he was 29 years of age (QCC. Vol. XV p. 108)

I am not going to go into all the details of all that family's connection with Masonry but I'd like to pass an to you a story of a close friend of the Rev John Wesley. The Rev. Charles Graham, a zealous preacher who visited Mallaw and preached an open-air sermon chanced to take up his position beneath the windows of a room where a lodge was meeting. The brethren could not but hear the preacher's voice. Having closed the Lodge, they lingered on, attracted by his fervour. "They grew intent on the service, and at its close, respectfully requested the preacher to enter the lodgeroom. He, accordingly, says his biographer, with a somewhat clumsy, though well intentioned adaptation of Masonic phraseology, "Ascended the Ladder, laid Justice to the Rule, and Righteousness to the Plummet, and Squared-off at least one Living Stone for our Spiritual Building; and, by so doing, made a sure name for our Ministers in coming years, whereby a whole family became partakers of the Grace of Eternal Life."

It is well apparent from his paper on the Wesley Family that W.J. Chetwode Crawley did extensive research. It covers pages 100 to 124 in QCC Vol.XV (1902) and makes very good reading for students of that period of Irish Masonic history.

In his Notes on Irish Freemasonry No. VII (1903) Bro. Crawley discusses Irish Masonic Certificates. He comments that the earliest known Masonic Certificates are Irish and that the Grand Lodge of Ireland was the first to issue such documents, and to authenticate them under its Seal. When Laurence Dermott's standing as a Freemason was challenged in 1757, he proved that he had been "Regularly Installed Master of the good Lodge No. 26 in the Kingdom of Ireland, upon the 4th day of June 1746", and "produced a certificate (signed Edwd. Spratt G.S.) under the Seal of the Grand Lodge of Ireland of his good behaviour and servitude, etc. etc. etc." (QCC Vol.XVI 1903 p.69).

However, the first Grand Lodge to authorize the issue of an engraved or printed form of certificate was the Grand Lodge of the Moderns which passed a resolution to that effect in 1756. The comment attached was that "this forced the Grand Lodge to recognize the general utility of Certificates as a means of distinguishing the sheep from the goats.

An interesting note is that nothing is more astonishing than the hold Freemasonry had an Ireland in the early 1800s. "It is not that every city and town could boast its Lodge or Lodges, but that no village or hamlet

was without one." Furthermore apparently the prevalence of private lodge certificates was such as to induce tradesmen to keep blank forms in stock. (QCC Vol. XVI p. 70/71)

On Page 72 (QCC Vol. XVI) our learned Bro. Crawley comments on "The Sequence of Degrees" He is of the opinion that even in those days (the early 1700s) that there are solid grounds for believing that the Holy Royal Arch Degree to have once formed part of the Craft Work. But that there are no grounds for assuming that the Degree of High Knight Templar to have had any connection with the Craft or its Work.

His explanation of the History of the Royal Arch Degree is indeed most interesting. Apparently no differences can be traced between the English and Irish work prior to 1730. The "alterations" engendered by the need or by the convenience of the lodges of London and Westminster failed to take root in Dublin. The Irish ritual represents, with the vicissitudes inoperable from oral transmissions and has represented all along, the work of 1723-1730. The brethren who, in England, held fast to the old standards, were, in Ireland, called "York Masons" to distinguish them from their more progressive brethren, the London and Westminster Masons, who formed the Regular Grand Lodge (the Moderns).

The earliest known occurrence of the words Royal Arch is met with in a report of the procession of the Yonghal Lodge on St. John's Day 7th December, 1743. The earliest Minute of the Royal Arch degree, so far discovered, occurs in the transaction-book of the famous Virginian Lodge that initiated the great Geo. Washington. (QCC Vol XVI p 73).

Apparent our learned Brother Crawley had considerable difficulty in tracing details about the High Knight Templars in Ireland. The oldest dated mention of the High Knight Templars is to be found in the Dublin Daily newspaper of 1774 in which immediately before St. John's Day in Summer 1774 the following advertisement appeared:

ADVERTISEMENT

The Knight Templars of Ireland, Royal Arch, Excellent and Super-Excellent Free and Accepted Masons, Lodge No. 506, intend dining together at their Lodgeroom, at the Thatched Cabin, Castle Street, on Friday the 4th instant; to celebrate the Festival of St. John; Such of the Fraternity as choose to Dine with them as request to leave their name at the Bar two days before. - Signed by Order, J.O. E.G.S.

"Dinner to be on the table at Four o'clock" (QCC Vol XVI p 76) He concludes his excellent paper on Page 79 (QCC Vol XVI) as follows:

"The thread of gossip, on which Irish Certificates hang, has led us

far afield. But enough has been said, to show the importance of these sidelights on the History of Freemasonry".

Incidentally on that same final page (79) is an Appendix which gives a note on the earliest references to the Masonic Knight Templar Degree by Sir Charles A. Cameron, Deputy Grand Master of the Order of the Temple in Ireland. He states that the earliest exact reference to the K.T. Degree was contained in the Minute of the St. Andrew's Chapter of Royal Arch Masons (an American Chapter) for August 28, 1769, although there have been references to the working of that degree prior to that date.

References to Early Irish Certificates on pages 81-84 of QCC Vol.XVI gives details of the texts of some of those early certificates.

Bro. Crawley has given me a number of surprises. Not the least of which is his excellent paper on "The Compact of July 1814" which I discovered in The Irish Lodge of Research No. 10. Autumn 1995.

Towards the close of the 1700s the Grand Lodge of England (Moderns) came to stand isolated among English-speaking Grand Lodges. Having found favour in the eyes of the aristocracy but lost the confidence of the great numerical majority of the brethren of the English race to which the Antients catered. These two English Grand Lodges the Moderns (formed in 1717) and the Antients (formed 1751) apparently settled what to us now appear to have been trivial differences through The Act of Union of 1813.

However, as a consequence of the previous estrangement, a formal International Compact became necessary to admit the newly formed United Grand Lodge of England to the fold. It is interesting to note that the sister Grand Lodges solidly backed the Antients G.L. which was the younger of the two. Hence the conference which was held in June and July 1814 at which the Irish and Scottish representatives ascertained by "strict Masonic examination", that the "Three Grand Lodges were perfectly in unison" on Esoteric ritual, or, as they phrased it "on matters which can neither be written nor described."

According to Bro. Crawley the INTERNATIONAL COMPACT can claim to be the most important official document promulgated among English-speaking Freemasons during the present century.

I would like to be able to go into the detail of this superb document which was signed by representatives of all three Grand Lodges. Perhaps two of the more important clauses cover the recognition of the Holy Royal Arch and the Right of a Mason to visit but so have his Brethren the right to exclude him if he does not conform to the conditions laid down by the jurisdiction he visits.

I have written a short paper on the International Compact which I shall be pleased to attach to this paper as an appendix.

I had no idea that relations between the Grand Lodge of Ireland and the Grand Lodge of Pennsylvania in the Eighteenth Century had been so close until I read with keen interest Bro. Crawley's Notes on Irish Freemasonry Vol. VIII. (QCC. Vol. XVII - 1904 p.137). The following excerpt may be of particular interest:

"The historical fact that the Grand Lodges of Ireland and Pennsylvania were united in close and sympathetic regard over the grave of George Washington, had dropped out of common knowledge on both sides of the Atlantic, till it was once more brought to light by the Deputy Grand Master of Ireland. Yet the circumstance was itself remarkable. The generation in which it took place was still the generation that had been sundered by the great war that has stood for one side as the War of Independence, and for the other side as the War of Revolution. The men who had won and the men who had lost joined hands and hearts over the grave of the great soldier and greater statesman that had led the winners to victory and had forced the losers to defeat. Many of the men who thus joined hands and hearts had taken an actual share in the struggle. Can any human society show in its annals a more striking instance of mutual forbearance and good will?" (QCC. Vol. XVII p. 139).

It would seem that the close relationship between Ireland and the USA was due in no small measure to that famous Quaker and statesman William Penn (1644-1718) who was the founder of Pennsylvania and whose family owned property in Ireland at that time and still do to this day. It is worthy of note when the era of Grand Lodges, began the first Deputy Grand Master of Munster, founded in Cork in 1726, was Sprigett Penn, grandson of William Penn. (QCC. Vol VII p. 144)

Tradition adds a link to the chain of kindly associations between General Washington and the Grand Lodge of Ireland. Apparently the general of the Revolutionary Army held fraternal intercourse with the brethren of an Irish Army Lodge. (A Lodge in a regiment was essentially an Irish conception. This I am sure was due to the fact that by the beginning of the 1800s practically every city, town, village and hamlet had its own lodge). QCC Vol XVII p. 145)

The fame of George Washington is so indissolubly blended with the Independence of the United States that there is danger of forgetting that the Freemasonry which admitted him was British Freemasonry. Twenty-five years before the Declaration of Independence was signed, Major George Washington, adjutant general for the district, was initiated in

Time Immemorial Lodge held at Fredricksburg (1751), in "His Britannic Majesty's Ancient and Loyal Colony and Dominion of Virginia. "British Freemasonry has reason to be proud of the impression retained by His Excellency General George Washington, First President of the United States. (QCC Vol XVII p 146).

APPENDIX - THE INTERNATIONAL COMPACT OF JULY 1814

An article appeared in the No.10 Autumn 1995 edition of The Masonic Lodge of Research, Lodge 200 Magazine. This article was written by W.J. Chetwode Crawley towards the end of the 1800s.

It was only after re-reading this article two or three times that I began to realize its vital importance to our Craft.

I had not realized how much we Masons actually owe to the assistance and support of our Royal Family. Within 20 years after foundation of the First Grand Lodge (1717) the heir to the British crown was initiated into the Brotherhood. From that day to this, the Princes of Her Majesty's Royal House have been foremost in encouraging the Craft, "not thinking it any lessening to their Imperial dignities to level themselves with their Brethren in Freemasonry, and to act as they did." As you know the Grand Master of the United Grand Lodge of England is the Duke of Kent, cousin of the Queen. I was privileged to be at his enthronement in 1968.

Perhaps this should be kept in mind in these days when our monarchy is under fire and there are demands to eliminate a system which has survived many hundreds of years through troublous times, major wars, depressions, civil wars, good kings, bad kings as well as some excellent queens, etc. etc.

As I did not intend to elucidate on the Royal Family but rather to give you a few thoughts as to why it makes no difference whether the visiting brother hails from the English, Scottish or the Irish Constitution. He is received on a footing of fraternal equality, and finds himself at home in any lodge in the British Isles or in any lodge of Constitutions in amity therewith.

There were problems in the 1700s between factions until 1813 when the Moderns joined the Antients. The Act of Union, by which this was accomplished is indeed most remarkable. The perspective of a hundred years enables us to see the comparative triviality of the differences that estranged our forefathers in the Craft. Incidentally according to Pick & Knight the result of the deliberations and negotiations between the Moderns (1717-1813) and the Antients (1751-1813) in the Act of Union (1813) was that the final working ritual adopted by the

United Grand Lodge was mainly that of the Antients; which was responsible for the introducing of some apparently much-needed revisions (i.e. warranting of a new lodge, etc).

In actual fact. the United Grand Lodge of Ancient, Free and Accepted Masons was only formed by the Act of Union in 1813. The Grand Lodge of England or The Grand Lodge of the Moderns as it was called in those days was formed in 1717.

Just prior to the Act of Union (1805) the Moderns had under its wing 551 lodges of which only 355 were in the British Isles; the Grand Lodge of the Antients had 258 lodges on its books whilst the Grand Lodge of Ireland claimed 815 lodges and the Grand Lodge of Scotland had 284 on its roll (a total of 1,908 working lodges on the registers of the four Grand Lodges).

It was in consequence of the past differences between the Antients and the Moderns a formal International Compact became necessary to admit the newly formed United Grand Lodge of England into the fold of Grand Lodges.

An international conference was held in London during June and July 1814. The Irish and Scottish representatives ascertained by "strict Masonic examination" that the Three Grand Lodges were perfectly in unison on esoteric ritual, or as they phrased it, "on matters which can neither be written nor described." The Irish and Scottish representatives have made certain of the conformity of the United Grand Lodge included a statement to this effect in the preamble to their record of all their deliberations and treated the fact as a basis for admitting the new Grand Lodge to the full fraternal reciprocity of Grand Lodges. It is the document by which this was accomplished which we shall now all too briefly discuss.

Bro. Crawley states The International Compact, can claim to be the most important official document promulgated among English-speaking Freemasons during the present century. In fact all lodges in the British Colonies and in the United States of America were affected either directly or indirectly by the International Compact entered into by their Mother Lodges.

The actual document called International Compact between the Grand Lodges of England, Ireland and Scotland concluded July 1814 "which is in the hands of the Grand Lodge of Ireland and which it is said is still in force to this day."

The object was to settle points of communion, intercourse and fraternization among the three Grand Lodges, to ascertain the identity of Obligation, Description, Discipline! and Practice, and to form such

Regulations for the maintenance, security and promoting of the craft.

Upon a strict Masonic examination on matters "which can be neither written nor described", it was ascertained that the three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery and Craft according to the immemorial traditions and uninterrupted usage of Ancient Masons and they recognized this unity in a fraternal manner.

They came to a unanimous conclusion that the following resolutions be accepted:

1. Ancient Masonry consists of three Degrees and no more viz.-E.A., F.C. and M.M. including the Supreme Chapter of the Holy Royal Arch. (Incidentally after the Union in 1813 and the conclusion of this Compact the Antients and Moderns lost no time in adopting the famous declaration that the Royal Arch was part of the Three Degrees of pure Ancient Freemasonry);
2. That constant and fraternal intercourse, correspondence and communion be forever maintained . . . so that they may all examine, discuss and concur in such resolutions as may be judged essential to the security and welfare of the Craft;
3. That as the Eternal Truths upon which Masonry was originally founded can be neither changed or improved - it is their solemn determination by strict adherence to the simplicity, purity and Order of the Ancient Traditions and Principles to entitle the Fraternity in the United Kingdom to the continued protection of every wise and enlightened government;
4. That each Grand Lodge shall preserve its own limits, and no Warrant shall be granted or revived by any one of these parties for the holding of a Lodge within the jurisdiction of either of the others;
5. That for the security of intercourse, to guard the funds of Benevolence from irregular and improper applications for relief;
6. That it being of vital importance to the well-being of the Craft for the Ancient Rules for the initiation of members be most strictly and peremptorily observed, not only as to moral character of the individuals to be admitted but as to their knowledge in their gradual advancement, that the three Grand Lodges and their Lodges shall enjoin the necessity of conforming to these rules and no exception without dispensation from the Grand Master;
7. The undersigned call upon all brethren to attend most particularly to these resolutions, the importance of which must be known to the Fraternity in general, it should be known all over the surface of the globe that their principles, absolutely discountenancing in all their

meetings every question that could have the remotest tendency to excite controversy in matters of religion or any political discussion whatever, and to have no other object, but to encourage and further every moral and virtuous sentiment, and also of nurturing most particularly the warmest calls of Universal Benevolence and Mutual Charity one towards another. It is this conviction which has procured them, for ages, the protection and esteem of mighty monarchs and princes who have favoured us with their presence in our midst;

8. That these resolutions be reported to the Three Grand Lodges, entered into the records thereof, and printed and circulated to all the lodges holding of them respectively.

(Entries on the Minutes of the Grand Lodge of Ireland 1st December 1814 – the above are extracts from these Minutes)

According the History of the G.L. of Ireland Vol.II (page 23) on this subject these articles are extremely important. At the same time they are a memorial to a reconciliation that ended the Masonic quarrel that had been causing much confusion and bitterness for two generations, and also a code of International Masonic Laws. Many of these Laws had a traditional force before they were now promulgated as "Landmarks". What our predecessors bound themselves to observe at this momentous conference is still binding on us today. It regulates the rights and duties of a Brother of any of the Three Grand Lodges when a sojourner (a Mason away from home) in the land of the stranger, where yet there is a home awaiting him in every regular Lodge. At the same time the Fifth Resolution gave quite a shock to certain Masonic theorists who have run wild over the "inherent right." of a Mason to visit. No doubt he has such a right, but so have his brethren a right to exclude him if he does not conform to the conditions laid down by the jurisdiction he visits.

That part of the Sixth Resolution which enjoins careful enquiry into the character of the candidates has borne good fruit particularly in Ireland.

As we attach paramount importance to the moral and social requisites for initiation so we attach diminishing importance to the physical requirements. Now that Freemasonry is a society for the cultivations of moral and social virtues, it is the intellectual and spiritual equipment of the Candidate that should be mainly regarded.

The comment on the last Resolution is to me most interesting. Personally I had not been aware of the International Compact in all my years in Freemasonry. So this is one of the most important Masonic Instruments I have ever come across. Bro. Crawley states that in spite

of the resolution calling for the printing and circulating this most important document "no one in Ireland seems to have seen a copy of the International Compact in print". I wonder how many of our brethren in Canada have seen a copy? In fact I have had a look through the Canadian, English and Scottish Constitutions as well as Harry Carr's "The Freemason at Work" and can find no reference to this Compact. Can anyone advise me why it seems to have been dropped completely except in Irish Freemasonry?

According the Pick & Knight "although the last of the Resolutions ordered the circulation of the International Compact to all Lodges under the Rule of the three Grand Lodges the only known official record of it in full is found in the minutes of the Irish Grand Lodge."

The G.L. of Ireland was to discover the benefit of the Compact almost at once. It was used immediately to combat the movement by English Provincial Grand Lodges trying to claim authority over Irish Lodges inside their bailiwick.

Perhaps this Compact did much to bring the Royal Arch out into the open. This degree had been part of the normal ritual in Irish Lodges for quite some time. The Supreme R.A. Chapter is said to have been introduced by the Moderns (i.e during the period 1717-1813) but this is the subject for another paper.

I must add that I am most grateful to the Irish republishing the International Compact and the introduction thereto by Brother Crawley. Perhaps it would be most helpful for it to be given more publicity than apparently it has had in the past.

MEMORIAL SERVICE
For The Late R.W.Bro.
EDGAR GORDON BURTON

Past Grand Junior Warden
Junior Deacon, The Heritage Lodge No. 730

(Prepared by R.W.Bro. Arthur W. Watson, Chaplain)

Presented by W.Bro. John F. Sutherland

The Heritage Lodge No. 730 G.R.C.

May 11, 1996

In the 90th Psalm we read:

O Lord, thou hast searched me and known me! Thou knowest when I sit down and when I rise up! Thou discernest my thoughts from afar. Thou searchest out my path and my lying down, and art acquainted with all my ways. Even before a word is on my tongue, lo, O Lord, thou knowest it altogether. Thou dost beset me behind and before, and layest thy hand upon me. Such knowledge is too wonderful for me: it is high I cannot attain it.

Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend to heaven, thou art there! If I make my bed in sheol, thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

How precious to me are thy thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand. When I awake, I am still with thee.

And in the Wisdom of Solomon we read:

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish them seem to have died, and departure was thought to be an affliction and their going from us to be their destruction; but they are at peace. Their reward is with the Lord; and the Most High takes care of them.

This evening we would remember the life and service of R.W.Bro. Edgar Gordon Burton. Ted was a Past Master of Harcourt Lodge No. 581 in Toronto District 5; in 1983 he was elected Grand Junior Warden and served with distinction; he entered the line of officers in The Heritage Lodge and was Junior Deacon. He passed to the Grand Lodge Above suddenly on November 20th, 1995.

As we remember his life and his dedication to Masonry, shall we rise and observe a moment of silence in his memory.

Minute of Silence

They have triumphed who have died;
They have passed the porches wide,
Leading from the house of night
To the splendid lawns of light.
They have gone on that far road
Leading up to their abode,
And from the curtained casements
We watch their going wistfully.
They have won, for they have read
The bright secrets of the dead;
And they gain the deep unknown,
Hearing life's strange undertone.
In the race across the days
They are victors; theirs the praise,
Theirs the glory and the pride -
They have triumphed, having died!

Prayer:

O thou Great Architect of the Universe, we bless you that those who rest in you, who have passed forward from this world's twilight into the full noontide glory of your presence, have evermore immortal life in you.

We thank you that, with their frail flesh, they have laid by forever the weakness and weariness, the despondency and gloom, wherewith the human flesh ever overshadows the undying spirit. We thank you that, in laying by the flesh, they have laid by forever all care, all grief, all fallibility, all that hampered your life within them.

We thank you that they are free from all the toils and snares whereby we, in this world, are enmeshed, from all coldness of heart, all failures of ideals, all coming short of the glory of God. We thank you that they have put on immortal freshness of spirit, immortal and unquenchable love, poured forth freshly forever.

We thank you also that we may share with them in their eternal joy, putting on morning by morning the fresh robes of your life within our souls. Amen. *So Mote It Be*

**MEMORIAL SERVICE
For The Late R.W.Bro.
MICHAEL GEORGE BRELLISFORD**

December 19, 1948 - September 11, 1996

**Grand Senior Warden
Junior Steward, The Heritage Lodge No. 730**

*Conducted by R.W.Bro. Rev. Dr. R. Cerwyn Davies (Past Grand Chaplain)
September 18, 1996*

"O magnify the Lord with me and let us exalt his name together, for the Lord He is good and his mercies endure forever."

Michael George Brellisford was our brother, a man who 'lived respected and died regretted,' a man who in his life was worthy of our esteem and admiration both as a member of our Craft, and a member of the family of human beings; a man who in his death is worthy of our highest esteem and respect and our deepest feelings of loss and grief.

When we contemplate the suddenness of his departure from our midst, we are faced with the frailty and uncertainty of life!

Job looked at life and came to the conclusion that:

"Man that is born of a woman is of few days, and full of trouble. He comes forth like a flower and is cut down, he flees also as a shadow, and continues not."

The Psalmist sees more hope and offers a little more consolation when he said:

"Like as a father pities his children, so the Lord pities those that fear him. For he knows our frame, he remembers that we are dust.

"As for man, his days are as grass: as a flower of the field, so he flourishes, for the wind passes over it and it is gone, but the mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children."

Thank God that He hides tomorrow from us! If we could envision the future, life would be unbearable.

From the time of Jesus it took 1,500 years for man to double his knowledge, then he doubled it again in another 500 years, and now as we prepare to enter the next millennium, knowledge doubles itself in less than ten years. Yet of the fundamentals of life we are still as illiterate as the earliest of our forefathers! There are some questions to which there seems to be no answer.

What then? Where do we go when the realm of intelligence and knowledge fails us? We enter into the world of faith! That world which knows no boundaries and has no fence!

"For only he may stand serene

Who has a faith on which to lean"

There are those who will tell us that such things as religion and faith are mere crutches which helped man as he learned to walk and take his place in the scheme of things. Man is now grown up and no longer needs these crutches!

Is that so? Well I sure need them, for they and they alone can offer me an explanation why a man like Mike Brellisford is cut down in the prime of his life!! Only they can offer me the hope that there is more to the life of Michael George Brellisford that we knew, than the fulfilling, yet inadequate years he shared with us here on earth.

Only they can offer me the hope that when Michael said "Goodnight" here, he was already facing the dawning of a new day which knows no night!

When comes to us all a call from above

To enter right into God's kingdom of love,

When free from the woes that on earth we must bear

We'll say "Good night" here, but "Good morning" up there!

To God be the glory for the "day" we shared as brother Masons with Michael. May his memory linger long in our hearts, and may his soul live forever in the fellowship of the Most High, to whom be glory now and always.

Let us pray:

O Lord, support us all the day long of our troublous life until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest, and peace at the last. Amen.

So mote it be.

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.*

*Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

R.W.Bro. MICHAEL GEORGE BRELLISFORD, Toronto
York Lodge No. 156, G.R.C., Toronto
September 11, 1996

W.Bro. ALEXANDER SCOTT BUNTING, Ajax
Wexford Lodge No. 683, G.R.C., Scarborough
April 11, 1996

R.W.Bro. EDGAR GORDON BURTON, Nobleton
Harcourt Lodge No. 581, G.R.C., Toronto
November 20, 1995

V.W.Bro. ELMER R. DAVIES, Toronto
Georgina Lodge No. 343, G.R.C., Toronto
March 7, 1996

V.W.Bro. CYRIL LAVERNE DAWDY, Hamilton
Thistle Lodge No. 250, G.R.C.
May 17, 1996

W.Bro. BRIAN FERRY, Brechin
Lake Shore Lodge No. 645, G.R.C., Etobicoke
May 17, 1995

Bro. BALWINDER SINGH GILL, Burlington
Wellington Square Lodge No. 725, G.R.C., Burlington
August 3, 1995

W.Bro. STANLEY THOMAS HALLIWELL, Guelph
Guelph Lodge No. 258, G.R.C., Guelph
1996

OUR DEPARTED BRETHREN

R.W.Bro. LEONARD RICHARD HERTEL, Cambridge
Preston Lodge No. 297, G.R.C., Cambridge
February 15, 1996

R.W.Bro. JACK HUGHES, Kirkfield
Victoria No. 398, G.R.C., Kirkfield
March 18, 1996

V.W.Bro. KENNETH HUGHES, Tottenham
Harmony Lodge No. 438, Thornhill
July 27, 1996

W.Bro. ZOLTAN ABRAHAM LAZAR, Richmond Hill
Kling Solomon's Lodge No. 22, G.R.C., Toronto
February 20, 1995

R.W.Bro. CECIL SEYMOUR McKNIGHT, St. Catharines
Macnab Lodge No. 169, G.R.C., Port Colborne
January 21, 1995

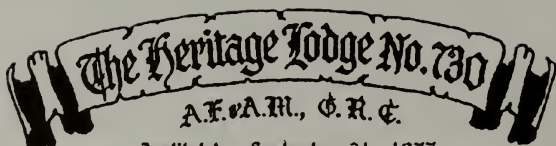
V.W.Bro. RONALD GEORGE AUGUST MINK, Midland
Caledonian Lodge No. 249, G.R.C., Midland
February 19, 1996

W.Bro. JOHN ALBERT STONES, Windsor
Rose Lodge No. 500, G.R.C., Windsor
November 4, 1995

W.Bro. LAWRENCE OSCAR WALKER, Prescott
Central Lodge No. 110, G.R.C., Prescott
November 21, 1995

R.W.Bro. WILLIAM EDWIN COLLINS WILSON, Georgetown
Credit Lodge No. 219, G.R.C., Georgetown
July 22, 1996

*We give thanks for the privilege of knowing them
and of sharing in their lives*



Instituted: September 21, 1977

Constituted: September 23, 1978

OFFICERS - 1996

Worshipful Master.....	R.W.Bro. Larry J. Hostine
Immediate Past Master.....	R.W.Bro. Kenneth L. Whiting
Senior Warden.....	W.Bro. George A. Napper
Junior Warden.....	W.Bro. Gordon L. Finbow
Chaplain.....	R.W.Bro. Arthur W. Watson
Treasurer.....	R.W.Bro. Duncan J. McFadgen
Secretary.....	V.W.Bro. Samuel Forsythe
Assistant Secretary.....	V.W.Bro. George F. Moore
Senior Deacon.....	R.W.Bro. P. Raymond Borland
Junior Deacon.....	R.W.Bro. Carl M. Miller
Director of Ceremonies.....	W.Bro. David G. Fletcher
Inner Guard.....	W.Bro. Donald L. Cosens
Senior Steward.....	R.W.Bro. William C. Thompson
Junior Steward.....	R.W.Bro. Michael G. Brellisford *
Historian.....	W.Bro. David G. Fletcher
Tyler.....	R.W.Bro. Donald A. Campbell
Auditors.....	R.W.Bro. Kenneth G. Bartlett
	R.W.Bro. M. Keith McLean

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Black Creek Masonic Heritage	R.W.Bro. E. J. Burns Anderson
Liaskas Paintings	R.W.Bro. Frank G. Dunn
Annual Banquet.....	W.Bro. Gordon L. Finbow
William James Dunlop Award	V.W.Bro. Donald B. Kaufman

* Deceased



PAST MASTERS

- 1977 R.W.Bro. Jacob Pos
- 1978 R.W.Bro. Jacob Pos
- 1979 R.W.Bro. Keith R. A. Flynn
- 1980 R.W.Bro. Donald G. S. Grinton
- 1981 M.W.Bro. Ronald E. Groshaw
- 1982 V.W.Bro. George E. Zwicker
- 1983 R.W.Bro. Balfour LeGresley
- 1984 M.W.Bro. David C. Bradley
- 1985 M.W.Bro. C. Edwin Drew
- 1986 R.W.Bro. Robert S. Throop
- 1987 R.W.Bro. Albert A. Barker
- 1988 R.W.Bro. Edsel C. Steen
- 1989 R.W.Bro. Edmund V. Ralph
- 1990 V.W.Bro. Donald B. Kaufman
- 1991 R.W.Bro. Wilfred T. Greenhough*
- 1992 R.W.Bro. Frank G. Dunn
- 1993 W.Bro. Stephen H. Maizels
- 1994 W.Bro. David G. Fletcher
- 1995 R.W.Bro. Kenneth L. Whiting

* Deceased

